

## بسم الله الرحمن الرحيم

### Chapter One: The Speech: الكلام

#### I. Definition:

The grammarians defined speech as the compounded utterance which is completely meaningful in its syntactical sequence, as per the Arabic usage according to some, or so long it is intentionally uttered according to others.

The utterance is the sound that is comprised of some of the alphabet, such as (زَيْدٌ), which is a sound comprised of the letters (زاي) and (ياء) and (دال). Hence, the sound of a drum or a bird is excluded. Likewise is excluded, even where meaningful, the signals, gestures, writing, sign language and marks.

Compounded means composed of two or more words, such as (زَيْدٌ قَائِمٌ) and (قَامَ زَيْدٌ). Hence, the single words such as (زَيْدٌ) are excluded.

Completely meaningful in its syntactical sequence means the meaning is complete for both the one who utters and the listener such as (قَامَ زَيْدٌ) which informs about the standing up of (زَيْدٌ).

As per the Arabic usage means the non-Arabic speech is excluded such as the speech of the Turks and the Barbar. However, according to some, it means it must be intentionally uttered, hence, the speech of the sleeping person and the absent minded is excluded. An example of what satisfies the four conditions is (قَامَ زَيْدٌ) and (زَيْدٌ قَائِمٌ), for both are compounded utterances and are completely meaningful in their syntactical sequence as per the Arabic usage for both the one who utters and the listener. (Table 1)

Table 1

Excluded the sound of drums, birds, marks, signs	(زَيْدٌ)	The sound comprised of some alphabet	(اللفظ) utterance	(الكلام هو) SPEECH IS
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Excluded ( زيد ) and what is similar	( قام زيد ) ( زيد قائم )	Composed of two or more words	( المركب ) compounded	COMPRISED OF
Excluded ( ان قام زيد )	( الاخبار بقيام زيد )	Meaningful to one who utters and listener	( المفيد ) completely meaningful	
Excluded the non-Arabic speech such as the speech of Turks and Barbar and others		Per Arabic usage or intentionally uttered	( بالوضع )	
Excluded is the speech of the sleeping person and the absent minded				

## II. Parts of the Speech:

The speech consists of three parts: the noun ( اسم ), the verb ( فعل ) and the particle which has signification ( حرف جاء لمعنى ). (Table 2)

The noun ( اسم ) is a self-meaningful word detached of a time element such as ( زيد ) it indicates a self called Zayd irrespective of the past, present or future.

The verb ( فعل ) is a self-meaningful word attached to a time element; if the word attaches to a past time item it is a perfect tense ( فعل ماض ), and if it attaches to a time that accepts the present or the future then it is an imperfect tense ( فعل مضارع ), and if it attaches to demanding a matter in the future then it is an imperative tense ( فعل امر ). An example of the perfect tense is ( صَرَبَ ), the imperfect tense ( يَضْرِبُ ), the imperative tense ( اضْرِبْ ).

## III. The Parts and Signs of the Noun, Verb and Particle

The particle which has signification ( حرف جاء لمعنى ) is the particle that has a meaning such as ( هل ) it means inquiring and ( لم ) it means negating. Hence the letters of construction of the words are excluded such as the ( زاي ) and ( ياء ) and ( دال ) that comprise the word ( زيد ).

Table 2

Signifies a person called zayd at all times	( زيد )	A self-meaningful word irrespective of the time element	( اسم ) noun	أقسام الكلام (ثلاثة) The speech consists of three parts
Perfect imperfect imperative	( صَرَبَ ) ( يَصْرِبُ ) ( أَصْرَبْ )	A self-meaningful word attached to the time element	( فعل ) verb	
Inquisitive negating	( هل ) ( لم )	A word signifying a meaning outside itself	حرف جاء ( لمعنى ) Article which has significance	

Hence, the speech does not go beyond there three parts, however it does not have to be composed of al three, for it may be composed of two nouns such as ( زيد قائم ).

The parts of the noun ( الاسم ) are three: explicit ( مظهر ) such as ( زيد ), inexplicit ( مضمّر ) such as ( هو ), and - ambiguous ( ) such as ( ).

Table 3

Zayd	( زيد )	The significance of its meaning is evident	( مُظهر ) explicit	أقسام الاسم (ثلاثة) The parts of the noun are three
He	( هو )	The significance of its meaning is hidden	( مُضمّر ) inexplicit	

This	( هذا )	Requires a demonstrative pronoun that points to its meaning	( مُبْهَم ) ambiguous	
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The noun (الاسم) is known by (khafd: خفض), by (tanwīn: تنوين), by the addition of (the article of definition: أل) and by (the particles of khafd: حروف الخفض)

Table 4

(مرت بزيدي)	A specific change of the end of the word denoted by kasrah or its agents	(الخفض) The <u>khafd</u>	(علامات الاسم) The signs of the noun
(صرت زيدا)	The attribution of a quiescent unwritten (ن:ن) that attaches to the end of the word	(تنوين) Tanwīn	
(الرجل)	The addition of (أل) the article of definition	(دخول أل) Addition of article of definition	
(سافرت من البصرة الى الكوفة)	The addition of the particles of <u>khafd</u>	(دخول حروف الخفض) addition of the particles of <u>khafd</u>	

The particles of khafd are:

(سافرت من البصرة الى الكوفة): among its meanings is stating: (من)  
(سافرت من البصرة الى الكوفة): among its meanings is ending: (الى)  
(رمى السهم عن): among its meanings is to go beyond: (عن)  
(القوس)

(ركبْتُ على الفرس): among its meanings is above ness: (على)  
(الماء فى): among its meanings is time or space qualifier: (فى)  
(الكوز)  
(رَبَّ رَجُلٍ كَرِيمٍ لَقِيْتَهُ): among its meanings is decreasing: (رب)  
(مَرَرْتُ بِزَيْدٍ): among its meanings is passing by: (الباء)  
(زَيْدٌ كَالْبَدْرِ): among its meanings is resemblance: (الكاف)  
(المالُ أَزِيدُ): among its meanings is ownership: (اللام)  
Add to those the particles of adjuration: (حروف القسم)  
(والله): (الواو)  
(اقْسِمُ بالله): requires the verb of adjuration: (الباء)  
(تالله): (التاء)

The tanwīn (التنوين)

Linguistically, (التنوين) is the sounding; the sounding of the bird is called Tanwīn. Technically it is the act of articulating a quiescent (nun: ن) at the end of a noun without writing it, but it is expressed by doubling the fathah, kasrah or dammah, such as (جاء زيدٌ , رأيت زيدا , مررتُ بزيدٍ). Hence, excluded are the inflected (nun: ن) such as (رَعِشَ), the (nun: ن) at the beginning such as (انكسر), the (nun: ن) in the middle such as (منكسر), and the light (nun: ن) of confirmation such as (لنسفعن).

The tanwīn (التنوين) has four cases:

1. The tanwīn of foundation: (تنوين التمكين): it attaches to the inflected nouns. Those nouns that are acted upon by tanwīn are said to be strong rooted in the nominative case and more founded in it than others such as (زيدٌ) and (رجلٌ). The nouns that are not acted upon by tanwīn are strong rooted in the nominative case but not more founded such as (ابراهيم) and (احمد).
2. The tanwīn of equivalence (تنوين المقابلة): it attaches to the sound feminine plural (جمع المؤنث السالم) such as (جاءت) (ن) and the tanwīn in it is equivalent to the (ن) in the sound masculine plural (جاء المسلمون).
3. The tanwīn of replacement (تنوين العوض): it attaches to (إذ) in (حيثُ) and (بومئذٍ). It is a replacement for a statement;

Translated by Riad Nachef  
It could be said:

ترجمة رياض ناشف  
قد يقال

Allah said (وَأَنْتُمْ حِينَئِذٍ تَنْظُرُونَ), and the origin of the statement is (وَأَنْتُمْ حِينَ إِذْ بَلَغَتِ الرُّوحُ الْحُلُقُومَ تَنْظُرُونَ), so the statement (بَلَغَتِ الرُّوحُ الْحُلُقُومَ) was eliminated and a tanwin was attached in its place and it became (حِينَئِذٍ).

4. The tanwīn of indefiniteness (تنوين التنكير): it attaches to the non-inflected nouns to distinguish between what is definite (معرفة) and what is indefinite (نكرة). The nouns that are acted upon by tanwīn are indefinite (نكرة) such as (جَاءَ) (سيبويه), and those that are not acted upon by tanwīn are definite (معرفة) such as (جَاءَ سيبويه).

The causes that prohibit the tanwīn (موانع التنوين):

There are nine cases that finder the tanwin from attaching. Each case consists of two cases except for one where one cause acts for two.

1. Nominal and non-Arabic (العلمية والعجمي): such as (مررت بأبراهيم). (أبراهيم) is a noun and non-Arabic, therefore tanwīn does not attach.
2. Nominal and compounded acronym (العلمية والتركيب): such as (محمد يكرم, بعل بك) (المزجي), it is a noun and compounded from other words, hence tanwīn does not attach.
3. Nominal and conversion (العلمية والعدول): such as (عُمَر), it is a noun and it is said to be converted from (عَامِر), hence tanwīn does not attach.
4. Nominal and addition of alif and nun (العلمية وزيادة الف): such as (عثمان) (مررت بعثمان) (و نون): such as (الف: ألف) and (ن: نون) added to it.
5. Nominal and the feminine case (العلمية والتأنيث): such as (طلحة) (فاطمة). (مررت بفاطمة وطلحة وهجر) (هجر) are nouns in the feminine case, hence tanwīn does not attach to them.
6. Nominal and verb form (العلمية ووزن الفعل): such as (أحمد, يشكر, يزيد) (مررت بأحمد ويشكر ويزيد) are nouns that bear the grammatical forms of verbs (

(افعل, يفعل, فاعيل), hence tanwīn does not attach to them.

7. Adjective and addition of alif and nun (الوصفية و زيادة): such as (مررت بسكران). The word (سكران) is an adjective and has alif and nun added to it, hence tanwīn does not attach to it.
8. Adjective and conversion (الوضعية و العديل): such as (مررت بأخر). The word (أخر) the plural of (أخرى) describes a meaning contained in others and it is said to be converted from (أخرى) the feminine case of (أخر), hence tanwīn does not attach.
9. One cause acting for two (علة تقوم مقام علتين): such as (حبل) and (حمراء) that have the mamdud form of ending in a long alif followed by a hamzah (ء ا) or the maqsur for ending in a long vowel alif, and such as (مساجد) and (مصايح) that have the form of (مفاعل) or (مفاعيل). These latter two forms are called the form reflecting ultimate plurality (صيغة منتهى الجموع).

The element of prohibition of tanwīn is applicable if the word does not fall as an annexation (إضافة) or after (أل). If the word is annexed such as (مررت بأفـضـليـكم) then it is inflected, or after (أل) such as (والأفضل).

The verb is of three tenses only: (the perfect: الماضي) such as (صـرـبـ) (the imperfect: المضارع) such as (يـصـرـبـ) and the (imperative: الامر) such as (اصـرـبـ).

Table 5

( صَرَبَ )	Denotes an incident that is and over with.	( ماضٍ ) perfect	( اقسام ) ( الفعل ثلاثة ) The parts of the verb are three.
( يَصْرِبُ )	Denotes an incident taking place now and in the future.	( مضارع ) imperfect	
( اضرِبْ )	Denotes an incident demanded in the future.	( امر ) imperative	

The verb is known by ( قد ), ( السين ), ( سوف ) and the quiescent ( ت ) of the feminine gender.

( قد ) is used with the perfect tense to denote an incident assumingly done and over with such as ( قد قامَ زيدٌ ), or to denote the incident has just happened such as ( قد قامتِ ) ( الصلاة ); also it is used with the imperfect tense to denote little in occurrence such as ( قد يجودُ البحيلُ ), or to denote frequent in occurrence such as ( قد يجودُ الكريمُ ).

( السين ) is used with the imperfect tense to denote the incident will happen shortly after such as ( سيقومُ زيدٌ ).

( سوف ) is used with the imperative tense to denote the incident will happen later in the future such as ( سوفَ ) ( يقومُ زيدٌ ). The quiescent ( ت ) of the feminine gender is used with the perfect tense to denote the feminine gender such as ( قامتِ هندٌ ).

Table 6



With perfect it denotes (1) assuredly done and over (قد قام) (2) has happened shortly before. (قد قامت الصلاة)	Used with the perfect and imperfect tenses	(قد) gad	(علامات الفعل) The signs of the verb
With imperfect it denotes (1) less frequent to happen (قد يجود) (2) more frequent occurrence (قد يجود الكريم) shortly after. (سيقوم زيد)	Used with the imperfects tense	(السين) sin	
Occurrence later in the future (سوف يقوم زيد)	Used with the imperfect tense	(سوف) sawfa	
Occurrence done by feminine gender (قامت هند)	Used with the perfect tense	دخول التأنيث الساكنة (قامت هند)	

The particle is also of three parts, one part is common to the nouns and the verbs such as ( هل قام زيدٌ ) and ( هل ) , and a part specific to the nouns such as ( مررت ) , and a part specific to the verbs such as ( لم يضرب ) . Moreover, neither the signs of the noun nor the signs of the verb apply to the particle. Hence the sign of the particle is a no sign: ( عدمية ) as Al-Hariri indicated in ( و الحرف ما ليست له علامة فقس على ملحّة الإعراب قولى تكن علامة